

AN  
ORDINANCE  
OF THE  
LORDS  
AND  
COMMONS

*Assembled in*

PARLIAMENT.

*Manner of subscribing Lands Lib. 335*

With an exhortation for the taking of the Covenant;  
And for satisfying of such Scruples as may arise thereupon.

Together with the LEAGVE and COVENANT,  
Subscribed with the Names of the Members  
of the House of Commons as have taken it.

With Instructions for the taking of the LEAGVE  
and COVENANT in the Kingdome of  
*England and Dominion of Wales.*

Also, the Declaration of the Kingdomes of England  
and Scotland, of the 20. of Jan. 1643.

Ordered by the COMMONS in Parliament, that this Ordinance,  
Exhortation, League and Covenant, Instructions, and Declaration, with the  
Names, be printed and published.

*Hen. Elsing, Cler. Par. D. Com.*

Y O R K E,

Printed by Th. Broad. Septem. 26. 1644.

2. Febr. 1643.

An Ordinance of the Lords and Common, enjoying the taking of the late Solemn League and Covenant throughout the Kingdome of England, and Dominion of Wales.

*An Ordinance  
of the Lords &  
Commons . York  
1644 . vell .*

¶ Whereas a Covenant for the preservation and Reformation of Religion, The maintenance and defence of Lawes and Liberties, hath beene thought a fit and excellent meanes to acquire the favour of Al-  
lowards the three Kingdoms of England, and Ireland; and likewise to unite  
niting, to strengthen and fortifie them  
mmon-Enemy of the true Reformed  
e and Prosperity of these Kingdoms:  
both houses of Parliament in England,  
London and Westminster, and the  
cotland have already taken the same;  
nd Ordained by the Lords and Com-  
ment, that the same Covenant be so-  
lemnly taken in all places throughout the Kingdom  
of England, and Dominion of Wales.

*An*



*In Exhortation to the taking of the Solemn League and Covenant, for Reformation and defence of Religion, the Honour and Happynesse of the King, and the Peace and safety of the three Kingdomes of England, Scotland, and Ireland.*



Of the power of Religion, or solid Reason, if Loyalty to the King and piety to their Native Countrey, or love to themselves, and naturall affection to their posterity, if the example of men touched with a deep sense of all these, or extraordinary successe from God thereupon, can awaken an embroiled bleeding remnant to imbrace the Sovereign, and onely means of their recovery, there can be doubt but this solemn League & Covenant will find wheresoever it shalbe tendered, a people ready to entertain it with all cheerfulness and duty.

And were it not commended to the Kingdome by the concurrent encouragement of the Honourable Houses of Parliament, the Assembly of Divines, the renowned City of *London*, multitudes of other persons of eminent rank and quality in this Nation, and the whole Body of *Scotland*, who have all willingly sworn and subscribed it, with rejoicing at the Oath, so graciously seconded from Heaven already, by blasting the Counsels, and breaking the power of the enemy more than ever; yet it goeth forth in its own strength, with such convincing evidence of Equity, Truth and Righteousness, as may raise in all (not willingly ignorant, or miserably seduced) inflamed affections to joyne with their Brethren in this happy Bond, for putting an end to the present miseries, and for saving both of King and Kingdom from utter ruine now so strongly and openly laboured by the Popish Faction, and such as have been bewitched and besotted by that viperous and bloody generation.

For what is there almost in this Covenant, which was not for substance either expressed or manifestly included in that solemn *Protestation* of *May 5. 1641.* wherein the whole Kingdome stands engaged untill this day? The sinfull neglect whereof, doth (as we may justly feare) open one floodgate the more to let in all these calamities upon the Kingdom, and cast upon it a necessity of renewing Covenant, and of entring into this.

If it be said, the extirpation of Prelacy, to wit, the whole Hierarchiall Government (standing, as yet, by the known Laws of the Kingdome) is new, and unwarrantable: This will appeare to all impartiall understandings, (though new) to be not onely warrantable, but necessary; if they consider (to omit what some say, that this Government was never formally established by any Lawes of this Kingdome at all) that the very life and soule thereof is already taken from it by an Act passed this present Parliament, so as (like *Jezabel's* Carcasse, of which no more was left but the skull, the feete, and the palmes of her hands) nothing of jurisdiction remaines but what is precarious in them, and voluntary in those who submit unto them: that their whole Government is at best but a humane constitution, and such as is found and adjudged by both Houses of Parliament, (in which, the judgement of the whole Kingdome is involved and Declared) not onely very prejudiciall to the Civill State, but a great hinderance also to

2. Febr. 1643.

An Ordinance of the Lords and Common, enjoying the taking of the late Solemn League and Covenant throughout the Kingdome of England, and Dominion of Wales.



Whereas a Covenant for the preservation and Reformation of Religion, The maintenance and defence of Lawes and Liberties, hath beene thought a fit and excellent meanes to acquire the favour of Almighty God towards the three Kingdoms of England, Scotland, and Ireland; and likewise to unite them, and by uniting, to strengthen and fortifie them against the Common-Enemy of the true Reformed Religion, Peace and Prosperity of these Kingdoms: And whereas both houses of Parliament in England, the Cities of London and Westminster, and the Kingdome of Scotland have already taken the same; It is Ordered and Ordained by the Lords and Commons in Parliament, that the same Covenant be solemnly taken in all places throughout the Kingdom of England, and Dominion of Wales.



In Exhortation to the taking of the Solemn League and Covenant, for Reformation and defence of Religion, the Honour and Happinesse of the King, and the Peace and safety of the three Kingdomes of England, Scotland, and Ireland.



From the power of Religion, or solid Reason, if Loyalty to the King and piety to their Native Countrey, or love to themselves, and naturall affection to their posterity, if the example of men touched with a deep sense of all these, or extraordinary successe from God thereupon, can awaken an embroiled bleeding remnant to imbrace the Sovereign, and onely means of their recovery, there can be doubt but this solemn League & Covenant will find wheresoever it shall be tendered, a people ready to entertain it with all cheerfulness and duty.

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the perfect Reformation of Religion; Yet who knoweth it not to be too much an enemy therunto, and destructive to the power of godlinesse, and pure administration of the Ordinances of Christ? which moved the well-affected, almost throughout this Kingdome, long since to petition this Parliament (as hath been desired before, even in the Reign of *Queene Elizabeth*, and of *King James*) for a totall abolition of the same. Nor is any man hereby bound to offer any violence to their persons, but onely, in his place and calling, to indeavour their extirpation in a lawfull way.

And as for those Clergy-men, who pretend that they (above all others) cannot Covenant to extirpate that Government, because they have (as they say) taken a solempne Oath to obey the Bishops, *in iudiciis et huiusmodi*, they can tell, if they please, that they have sworn obedience to the Lawes of the Land, and are not thereby prohibited from indeavouring by all lawfull meanes the abolition of those Lawes, when they prove inconvenient or mischievous. And if yet there should any Oath be found into which any Ministers or others have entred, not warranted by the Lawes of God and the Land, in this case, they must teach themselves and others, that such Oathes call for repentance, not pertinacy in them.

If it be pleaded that this Covenant crosseth the Oaths of *Supremacie* and *Alligance*; there can be nothing further from truth: for this Covenant binds all, and more strongly engageth them to preserve and defend the Kings Majesties Person; and authority in the preservation and defence of the true Religion and Liberties of the Kingdomes.

That scruple, that this is done without the Kings consent, will soon be removed, if it be remembered, that the Protestation of the fifth of May before mentioned, was in the same manner voted and executed by both Houses, and after (by order of one House alone) sent abroad to all the Kingdome, his Majesty not accepting against it, or giving any stop to the taking of it, albeit he was then resident in Person at *Whitehall*. Thus *Ezra* and *Nehemiah* (*Ezra* 10. *Nehem.* 9.) drew all the people into a Covenant, without any speciall Commission from the Persian Monarchs (then their Soveraignes) so to do, albeit they were not free Subjects, but Vassals and one of them the meniall servant of *Artaxerxes*, then by Conquest King of *Judah* also *Neb.* 1. Nor hath this Doctrine or practice bin deemed seditious or unwarrantable by the Princes that have sat upon the English Throne; but justified and defended by *Queen Elizabeth* of blessed memory, with the expence of much Treasure and noble blood, in the united Provinces of the Netherlands, combined not only without, but against the unjust violence of *Philip of Spaine*; *King James* followed her steps, so far as to approve their union, and to enter into league with them as free States; which is continued by his Majesty now Reigning, unto this day; who both by his expedition for reliefe of *Rochel* in *France*, and his strict confederacie with the Prince of *Orange*, and the States Generall, notwithstanding all the importunity of *Spain* to the contrary, hath set to his Seale that all that had been done by his Royall Ancestors, in maintenance of those who had so engaged and combined themselves, was just and warrantable.

And what had become of the Religion, Lawes, and Liberties of our sister Nation of *Scotland*, had they not entred into such a solempne League and Covenant at the beginning of the late troubles there? which course, however it was at first, by the Popish and Prelatick Projectors, represented to his Majesty as an offence of the highest nature, justly



justly deserving chastisement by the fury of a puissant Army; yet when the matter came afterwards in coole blood to be debated, first by Commissioners of both Kingdomes, and then in open Parliament here, (when all those of either House, who are now engaged at Oxford, were present in Parliament, and gave their votes therein) it was found adjudged and declared by the King in Parliament, that our dear Brethren of Scotland had done nothing, but what became loyall and obedient Subjects, and were thereupon by Act of Parliament publickly righted in all the Churches of this Kingdom where they had been defamed. Therefore howver some men, hoodwinked and blinded by the artifices of those Jesuiticall Engineers, vvho have long conspired to sacrifice our Religion to the Idolatry of Rome, our Laws, Liberties and persons to arbitrary slavery, and our estates to their insatiable avarice, may possibly bee deterred and amused with high threats and Declarat on, flying up and down on the wings of the Royall Name and Countenance (now captivated and prostituted to serve all their lusts) to proclaime all Rebels and Traytors vvho take this Covenant; yet let no faithfull English heart be afraid to joyn with our Brethren of all the three Kingdomes in this solenne League, as sometimes the men of *Irael* (although under another King) did with the men of *Judah*, at the invitation of *Hezekiah*.

What though those tongues set on fire by Hell doe raile and threaten: That God who was pleased to cleere up the innocencie of *Mordecai* and the Jevves against all the malicious aspersions of wicked *Haman* to his and their Sovereign, to as all his plotting produced but this effect, that *when the Kings commandment and decree drew neere to be put in execution, and the enemies of the Jevves hoped to have some power them, it was turned to the contrary, and the Jevves had rule over them that hated them, and laid hands on such as sought their hurt, so as no man could not withstand them*; And that same God, who but even as yesterday, vouchsafed to disperse and scatter those dark clouds and fogs, which overshadowed that loyall and Religious Kingdome of Scotland, and to make their righteousness to shine as cleere as the Sun at noon day in the very eyes of their greatest enemies, will doubtlesly stand by all those who with singleness of heart, and a due sense of their ovvn sins, and a necessity of Reformation, shall now enter into an ever-lasting Covenant with the Lord, never to be forgotten, to put an end to all those unhappy and unnaturall breaches betveen the King and such as are faithfull in the Land; causing their righteousness and praise to spring forth before all the Nations, to the terrour and confusion of those men of blood the confederate enemies of God and the King, who have long combined, and have now raked together the dregs and scumme of many Kingdomes, to bury all the glory, honour and liberty of this Nation in the eternall grave of dishonour and destruction.

Die Veneris 9. Februar. 1643.

**A**N Exhortation touching the taking of the solenne League and Covenant, and for satisfying of such Scruples as may arise in the taking of it, was this day read the first and second time; And by Vote upon the Question, assented unto, and ordered to be forthwith Printed.

Hen. Elling Cler. Parl. D. Com.

A Solenne League and Covenant, for Reformation, and Defence of Religion, the Honor and Happiness of the King, and the peace and unity of the three Kingdoms of England, Scotland, and Ireland.

**W**E Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts in the Kingdomes of England, Scotland, and Ireland, by the Pro-

union of us living under one King, and being of one Reformed Religion, having before our eyes,  
 the glory of God, and the advancement of the Kingdome of our Lord and Saviour Iesus Christ, the  
 honour and happinesse of the Kings Majesty, and his Posterity, and the true publique Liberty, Safety,  
 and peace of the Kingdoms, wherein ever y ones private condition is included, and calling to mind the  
 treacherous and bloody Plots, Conspiracies, Attempts, and practices of the enemies of God, against the  
 true Religion, and professors thereof in all places, especially in these three Kingdomes ever since the  
 Reformation of Religion, and how much their rage, power, and presumption are of late, and at this  
 time increased and exercised; whereof the deplorable estate of the Church and Kingdom of Ireland,  
 the distressed Estate of the Church and Kingdome of England, and the dangerous estate of the  
 Church and Kingdom of Scotland, are present and publique testimonies; We have now at last (after  
 other means of Supplication, Remonstrances, Protestations, and Sufferings) for the preservation of our  
 selves and our Religion, from utter Ruine and Destruction, according to the commendable practise of  
 these Kingdomes in former times, and the example of Gods people in other Nations; after mature  
 deliberation, resolved and determined to enter into a mutuall and solemne League and Covenant,  
 wherein we all subscribe, and each one of us for himselfe; with our hands lifted up to the most high  
 God, do sweare:

I. **T**hat we shall sincerely, really and constantly, through the grace of Gods indea-  
 vour in our severall places and callings, the preservation of the Reformed Re-  
 ligion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, a-  
 gainst our common Enemies, the Reformation of Religion in the Kingdomes of Eng-  
 land and Ireland, in Doctrine, Worship, Discipline and Government, according to the  
 Word of God, and the Example of the best Reformed Churches; And shall indeavour  
 to bring the Churches of God in the three Kingdoms, to the nearest Conjunction and  
 Uniformity in Religion, Confession of Faith, Forme of Church-Government, directory  
 for Worship and Catechizing; That wee and our Posterity after us may as Brethren  
 live in Faith and Love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons; indeavour to the ex-  
 tirpation of Popery, Prelacy, (that is Church-government by Arch-Bishops, Bishops,  
 their Chancellors, and Commissaries, Deans, Deans and Chapters, Arch-Deacons, and  
 all other Ecclesiasticall Officers depending on that Hierarchie) Superstition, Heresie,  
 Schism, Profanenesse, and whatsoever shall be found to be contrary to sound doctrine  
 and the power of godlinesse, lest we perke in other mens sins, and thereby be in danger  
 to receive of their plagues, and that the Lord may be one, and his Name one in the  
 three Kingdomes.

III. We shall with the same sincerity, reality and constancy, in our severall vocati-  
 ons, indeavour with our estates and Lives, mutually to preserve the Rights and Privi-  
 ledges of the Parliaments, and the Liberties of the Kingdomes, and to preserve and de-  
 fend the Kings Majesties Person and Authority, in the preservation and defence of the  
 true Religion, and Liberties of the Kingdoms; that the world may be a witness wit-  
 our Consciences of our Loyalty, and that we have no thoughts or intentions to dimi-  
 nish his Majesties Power and Greatnesse.

IV. We shall also with all faithfulness indeavour the discovery of all such as have  
 been or shall be Incendiaries, Malignants, or evil Intruents, by hindering the Refor-  
 mation of Religion, dividing the King from his People, or one of the Kingdomes from  
 another,



And the people, contrary to this League and Covenant, that they may be brought to publick Tryall, and receive condigne punishment, as the degree of their offences shall require or deserve, or the supreme Iudicatories of both Kingdomes respectively, or others having power from them for that effect, shall judge convenient.

V. And whereas the happinesse of a blessed Peace between the Kingdomes, enjoyed in former times to our Progenitors, is by the good providence granted unto us, and hath been lately concluded, and settled by both Parliaments, wee shall each one of us according to our place and interest, endeavour that they may remaine conjoynd in a firme Peace and Union to all Posterity; And that Justice may be done upon the wilfull opposers thereof, in manner expressed in the precedent Articles.

VI. We shall also according to our places and callings in this common Cause of Religion, Liberty and Peace of the Kingdomes, assist and defend all those that enter into this League and Covenant in maintaining and pursuing thereof, and shall not suffer our selves directly or indirectly, by whatsoever combination, perswasion or terrour to be divided and withdrawn from this blessed Union and Conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferencie or neutrality in this Cause, which so much concerneth the glory of God, the good of the Kingdomes, and the Honour of the King; but shall all the dayes of our Lives, zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all Lets and Impediments whatsoever; and what we are not able our selves to suppress or overcome, we shall reveale and make knowne, that it may be timely prevented or removed; All which we shall do as in the sight of God.

And because these Kingdomes are guilty of many sins, and provocations against God, and his Sonne Jesus Christ, as it too manifest by our present distresses and dangers, the fruits thereof; Wee profess and declare before God, and the World, our unfeigned desires to be humbled for our owne sins, and for the sins of these Kingdomes; especially, that we have not as we ought, valued the inestimable benefite of the Gospel; that we have not laboured for the purity and power thereof; and that wee have not inwardly received Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of our sins and transgressions, so much abounding among us; And our true and unfeigned purpose, desire, and endeavour for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to God and Man, to amend our lives, and each one to give before another in the example of a reall Reformation, that the Lord may turn away his wrath and beavie indignation, and stablish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the presence of Almighty God, the Searcher of all hearts, with a true intention to performe the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed, most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to blesse our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches growing under, or in danger of the yoke of Antichristian Tyrannie; to joyne in the same, or like Association and Covenant, to the glory of God, the enlargement of the Kingdome of Jesus Christ, and the Peace and Tranquility of Christian Kingdomes, and Common Wealths.

The Names of the Parliament men who tooke this Covenant the first day of  
thereof.

**W**ill Lenthall, Speaker, Benchamp St. John, Gilbert Gerrard, Walter Earle, James Camb  
Thomas Cheeke, Robert Nicholas, Benjamin Rudyard, John Gurdon, Robert Har  
Francis Knollys, Edward Master, John White, Anthony Stapley, Dennis Bond, Laurence Whit  
Michael Noble, Pere. Hay, Richard Barwis, Edward Baynton, William Capley, John Moy  
John Pyne, George Searle, Henry Vane Senior, Nevill Poole, John Tenge, Henry Herbert, Thom  
Sandis, William Jessm, Philip L. Herbert, Thomas Barrington, Martin Lumley, John Trevor  
Francis Godolphin, Thomas Arundell, Edward Stephens, Gilbert Pykering, John Greve, Oliver  
Cromwell, Henry Vane Junior, William Cage, Richard Erisey, Philip L. Lisle, William Heveningham  
Isaac Pennington, Richard Cresshela, Thomas Pelham, Thomas Parker, John Leigh, John Harri  
Augustin Skinner, John Venn, William Strickland, John Franklin, Samuel Browne, Robert  
Scaven, Rodger Hill, John Butson, John Meyricke, Ambrose Browne, Richard Winn, Edward  
Owner, Charles Pym, Charles L. Cranborn, Ben. Weston, Dudley North, John Nut, John Corbet  
Roger Burgoyne, Peter Temple, Benjamin Vaulentine, Thomas Walsingham, Oliver Luke, William  
Atenison, Humphrey Salwey, Richard Moore, William Ashurst, Thomas Moore, Thomas Fountaine  
William Ellis, Henry Shelley, Richard Shuttleworth, Henry Ludlow, George Gallop, Robert Wallp  
Arthur Hesbidge, Oliver Saint-John, Thomas Grantham, Francis Barnham, William Lord Fitz  
Williams, Edmund Dunch, Henry Mildmay, Hugh Rogers, Thomas Hatcher, John Wray, Simonds  
D'Ewes, Anthony Bedingfield, John Aske, William Lord Munsion, Martin Lister, Robert Goodwyn  
Edward Thomas, Henry Lucas, Miles Corbet, Philip Smith, Cornelius Holland, William Spurstow  
John Lowry, Peter Wentworth, Henry Chibbaley, Philip Stapleton, William Pierrepont, Roger  
North, Alexander Popham, Thomas Hodges, John Maynard, Samuel Vassall, Anthony Irbey, John  
Clotworthy, John Broxolme, Richard Jervoise, John Blakston, Walter Long, John Rolfe, Robert  
Jennor, John Waddon, William Mushman, John Lisle, Edmund Forwell, Edward Aske, Thomas  
Pury, Richard Whitbread, Richard Jeynes, Humphrey Tauston, Thomas Dares, Thomas Erle, John  
Downes, John Goodwyn, Francis Drake, William Waller, Samuel Luke, Francis Buller, Richard  
Harmar, George Buller, Arthur Onslow, Richard Wynwood, Robert Pye, Henry L. Grey of Ruthin  
Richard Knightley, John Pym, Christopher Lee, Anthony Nicholl, Peter Wroth, Robert  
Reynolds, Nathaniel Bernardiston, Henry Heynan, William Purfoy, Valentine Walton, Michael  
Oldsworth, William Wheeler, Hall Ravenscroft, Thomas Lord Grey of Groby, Thomas Middleton  
Edward Hungerford, Christopher Wray, Richard Lee, Herbert Morley, Thomas Lane, Robert Cecil  
William Bell, Thomas Some, Herbert Grimstone, Symon Svor, John Nash, Herbert Grimstone  
Ralph Askeron, Edward Ayscoghe, John Wylde, John Trenchard, Thomas Jervoise, Richard  
Brown, William Playters, Nathaniel Stephens, Richard Rose, Francis Rous, Gilbert Millington  
Walter Young, John Brown, John Hippisley, Edward Poole, Henry Pelham, William Hay, John  
Droeyden, Nathaniel Fyennes, William Lewis, Giles Green, William Litton, John Horvey, Edward  
Dawce, William Snodde, Edmund Prideaux, Thomas Hoyle, Edward Exton, Francis Popham  
Zach Tice, John Carlson, Alexander Bone, Squire Bere, John Selden, John Glyn, Richard Onslow  
John Coke, Thomas L. Wentworth, Barnstede Whitelocke, George Mountague, Edward Partheriche  
Henry Campion, William Whitaker, Dezzell Hales, Edward Wingate, James Fenys, Poynings  
Moore, Edward B. J. Junior, William Johnson, Edward Mountague, Norton Knatchbull, Thomas  
Eden.



It is Ordered that the manner of taking this Covenant shall be thus:

The Minister to read the whole Covenant distinctly and audibly in the Pulpit, and during the reading thereof, the whole Congregation to be answered, and at the end of his reading thereof, all to take it standing, lifting up their Right hands bare, and then afterwards to subscribe it severally by writing their names (or their marks, to which their names are to be added) in a parchment Roll, or a Booke, wherein the Covenant is to be inserted, purposely provided for that end, and kept as a Record in the Parish.

That if any Minister do refuse to take, or to tender the Covenant, or any other person or persons do not take it the Lords day that it is tendered, that then it be tendered to them again the Lords day following, and if they still continue to refuse it, that then their Names be returned by the Minister that tenders it, and by the Church-Wardens or Constables, unto the Committees, and by them to the House of Commons, that such further course may be taken with them, as the Houses of Parliament shall see cause.

That all such persons as are within the severall Parishes when notice is given of the taking of it, and doe absent themselves from the Church at the time of taking it, and come not in afterwards, to the Minister and Church-Wardens, or other Officers, to take it in their presence before the return be made, be returned as Refusers.

## The Declaration of the Kingdoms of England and Scotland.

IF either christian duty, which by reason of the Light of the Gospell so cleerly shining amongst us, might have bin expected from the Professors of Religion, or if naturall Affection, which even in the Heathen and Infidels, ignorant of Christ, hath abounded toward their native country, or sincere respect to his Majesties honour & happiness, could have bin found in the ways or hearts of our common enemies, the enemies of Truth and Peace; if they had either feared God, or regarded men, or yeelded to our importunities, we had not, after so many Petitions, Declarations and Remonstrances as have filled all mens ears and hands, bin put to this necessity of a new Declaration (which therefore must be more pathetick and pressing then any of the former) nor after so many troubles and sufferings of the Kingdom of Scotland, after the desolation of the Kingdom of Ireland, and after so much blood, and so many unnaturall Tragedies in the Kingdom of England, had we bin reduced to this present condition, and joynt posture of Arms, the Lord, whose counsels are a great depth, and who is righteous in all his wayes, and holy in all his works, hath just cause of controversie against us, and this whole Island.

But who would have believed, that our Religion, Liberties, and Laws, which for so long a time have endured opposition and assaults of forreign power, envying our happiness, would have bin opposed, oppressed, and trod under foot, by the craft and cruelty of our own Natives and Country-men. In this our extremity, first of all we declare, that we place nor our confidence in our own counsels and strength, but our confidence is in God Almighty, the Lord of Hosts, who will not leave nor forsake his people: It is his own truth and cause which we maintain, with all the reformed Churches, and which hath bin witnessed and sealed by the Testimony, Sufferings, and blood of so many Confessors and Martyrs, against the Heresie, Superstition, and tyranny of Antichrist, the glory of his own Name, the exaltation of the Kingdom of his Son, & the preservation of his Church and of this whole Island from utter ruine & devastation is our aim, and the end which

the Names of the Parliament men who took this Covenant the first day of thereof.

Will Lenthall, Speaker, Beuchamp St. John, Gilbert Gerrard, Walter Earle, James Camb  
Thomas Cheeke, Robert Nicholas, Benjamin Rudyard, John Gurdon, Robert Har  
Francis Knollys, Edward Master, John White, Anthony Stapley, Dennis Bond, Laurence Whit  
Michael Noble, Peter Hony, Richard Barwis, Edward Baynton, William Copley, John Moy  
John Pyne, George Searle, Henry  
Sandis, William Jossin, Philip  
Francis Godolphin, Thomas Arund  
Cromwell, Henry Vane Junior, W  
Isaac Pennington, Richard Crosse  
Augustin Skinner, John Venn  
Scayven, Rodger Hill, John Burton  
Owner, Charles Pym, Charles L  
Roger Burgoyne, Peter Temple, Ben  
Alenison, Humphrey Salwey, Rich  
William Ellys, Henry Shelley, Rich  
Arthur Heslridge, Oliver Saint-J  
williams, Edmund Dunch, Henry  
D'Ewes, Anthony Bedingfield, Joh  
Edward Thomas, Henry Lucas, Mi  
John Lowry, Peter Wentworth, I  
North, Alexander Popham, Thom  
Clotworthy, John Broxolme, Rich  
Jennor, John Waddon, William  
Pury, Richard Whitbeard, Richa  
Downes, John Goodwyn, Francis  
Harman, George Buller, Arthur O  
Richard Wrightley, John Pym  
Reynolds, Nathaniel Barnardiston  
Oldsworth, William Wheeler, H  
Edward Hungerford, Christopher  
UWilliam Bell, Thomas Some  
Ralph Asketon, Edward Aske  
Brown, William Playters, Natha  
Walter Young, John Brown, Joh  
Droyden, Nathaniel Fyennes, Wil  
Dawce, William Snade, Edward Prideaux, Thomas Hoyle, Edward Exton, Fran  
Zouch Tuce, John Carson, Alexander Bore, Squire Bore, John Selden, John Glyn, Richard Onslow  
John Coke, Thomas L. Wentworth, Ba. Strode Whitelocke, George Mountague, Edward Partheriche,  
Henry Campin, UWilliam UWhitaker, Deazell Hilles, Edward Wingate, James Forrys, Poynings  
Moore, Edward B. J. Junior, William Jephson, Edward Mountague, Norton Knatchbull, Thom  
Edw.

## NOTE

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It is Ordered that the manner of taking this Covenant shall be thus:

Minister to read the whole Covenant distinctly and slowly in the Pulpit, and during the  
reading thereof, the whole Congregation to be uncovered, and at the end of his reading  
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it severally by writing their names (or their marks, to which their names are to be added) in a  
Churchmen Roll, or a Booke, wherein the Covenant is to be inserted, purposely provided for that end,  
and kept as a Record in the Parish.

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Almighty, the Lord of Hosts, who will not leave nor forsake his people: It is his owne  
truth and cause vvhich we maintain, with all the reformed Churches, and which hath  
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and Martyrs, against the Heresie, Superstition, and tyranny of Antichrist, the glory of his  
own Name, the exaltation of the Kingdom of his Son, & the preservation of his Church  
and of this whole Island from utter ruine & devastation is our avnt. and the end which

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and and Scotland.

Gospell so cleerly shining  
Religion, or if naturall  
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f a new Declaration (which  
former) nor after so many  
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Tragedies in the Kingdom  
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and Laws, which for so long  
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but our confidence is in God

the Names of the Parliament men who tooke this Covenant the first day of  
thereof.

**W**ill Lenthall, Speaker, Beuchamp St. John, Gilbert Gerrard, Walter Earle, James Camb-  
Thomas Cheeke, Robert Nicholas, Benjamin Rudyard, John Gurdon, Robert Har-  
Francis Knollys, Edward Master, John White, Anthony Stapley, Dennis Bond, Laurence Whit-  
Michaell Noble, Peter Hays, Richard Barwis, Edward Baynton, William Copley, John May-  
John Pyne, George Searle, Henry Vane Senior, Nevill Poole, John Tenge, Henry Herbert, Thom-  
Sandis, William Jossin, Philip L. Herbert, Thomas Barrington, Martin Lumley, John Trevor,  
Francis Godolphin, Thomas Arundell, Edward Stephens, Gilbert Pykering, John Greve, Oliver  
Cromwell, Henry Vane Junior, William Cage, Richard Erissey, Philip L. Lisle, William Heveningham,  
Isaac Pennington, Richard Cressbela, Thomas Pelham, Thomas Parker, John Leigh, John Har-  
Augustin Skinner, John Venn, William Strickland, John Franklin, Samuel Browne, Robert  
Scayven, Rodger Hill, John Bulton, John Meyricke, Ambrose Browne, Richard Winn, Edward  
Owmer, Charles Pym, Charles L. Granborn, Ben. Weston, Dudley North, John Nut, John Corbet,  
Roger Burgoyne, Peter Temple, Benjamin Vaulcigne, Thomas Walsingham, Oliver Lake, William  
Alenston, Humphrey Salwey, Richard Moore, William Ashurst, Thomas Moore, Thomas Fountaine,  
William Ellys, Henry Shelley, Richard Shuttleworth, Henry Laddow, George Gallop, Robert Wallip,  
Arthur Hestridge, Oliver Saint-John, Thomas Grantham, Francis Barnham, William Lord Fitz-  
williams, Edmund Dunch, Henry Mildmay, Hugh Rogers, Thomas Hatcher, John Wray, Simon  
D'Ewes, Anthony Bedingfield, John Ashe, William Lord Munsion, Martin Lister, Robert Goodwyn,  
Edward Thomas, Henry Lucas, Miles Corbet, Philip Smith, Cornelius Holland, William Spurstow,  
John Lowry, Peter Wentworth, Henry Chibmley, Philip Stapleton, William Pierrepont, Roger  
North, Alexander Popham, Thomas Hodges, John Maynard, Samuel Vassall, Anthony Irby, John  
Clotworthy, John Broxholme, Richard Farvise, John Blakston, Walter Long, John Rolle, Robert  
Jennor, John Waddon, William Mischum, John Lisle, Edmund Forwell, Edward Ashe, Thomas  
Pury, Richard Whitbeard, Richard Jennings, Humphrey Tafton, Thomas Dares, Thomas Erle, John  
Downes, John Goodwyn, Francis Drake, William Waller, Samuel Luke, Francis Buller, Richard  
Harman, George Buller, Arthur Onslow, Richard Wynwood, Robert Pye, Henry L. Grey of Ruthin,  
Richard Knightley, John Pym, Christopher Lector, Anthony Nickall, Peter Wroth, Robert  
Reynolds, Nathaniel Burnardiston, Henry Heyman, William Purfoy, Valentine Walton, Michael  
Oldsworth, William Wheeler, Hall Ravenscroft, Thomas Lord Grey of Groby, Thomas Middleton,  
Edward Hungerford, Christopher Wray, Richard Lee, Herbert Morley, Thomas Lane, Robert Cecil,  
UWilliam Bell, Thomas Some, Harbot, Grimstone, Symon Sparrow, John Nash, Herbert Grimstone,  
Ralph Asbeton, Edward Ayscoghe, John Wyld, John Trenchard, Thomas Jervoise, Richard  
Brown, William Playters, Nathaniel Stephens, Richard Kesc, Francis Bous, Gilbert Millington,  
Walter Young, John Brown, John Hippisley, Edward Poole, Henry Pelham, William Hay, John  
Droyden, Nathaniel Fyennes, William Lewis, Gile Green, William Litton, John Hervey, Edward  
Dowce, William Snode, Edmund Prideaux, Thomas Hoyle, Edward Exton, Francis Popham,  
Zouch Tye, John Carson, Alexander Berne, Squire Berne, John Selden, John Glynn, Richard Onslow,  
John Coke, Thomas L. Wentworth, Barnard Whitelocke, George Mountague, Edward Partheriche,  
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That if any Minister do refuse to take, or to tender the Covenant, or any other person or persons do not take it the Lords day that it is tendered, that then it be tendered to them again the Lords day following, and if they still continue to refuse it, that then their Names be returned by the Minister that tenders it, and by the Church-Wardens or Constables, unto the Committees, and by them to the House of Commons, that such further course may be taken with them, as the Houses of Parliament shall see cause.

That all such persons as are within the severall Parishes when notice is given of the taking of it, and doe absent themselves from the Church at the time of taking it, and come not in afterwards, to the Minister and Church-Wardens, or other Officers, to take it in their presence before the return be made, be returned as Refusers.

## The Declaration of the Kingdoms of England and Scotland.

If either christian duty, which by reason of the Light of the Gospel so clearly shining amongst us, might have bin expected from the Professors of Religion, or if naturall Affection, which even in the Heathen and Infidels, ignorant of Christ, hath afforded toward their native country, or sincere respect to his Majesties honour & happiness, could have bin found in the ways or hearts of our common enemies, the enemies of Truth and Peace; if they had either feared God, or regarded men, or yeilded to our importunities, we had not, after so many Petitions, Declarations and Remonstrances as have filled all mens ears and hands, bin put to this necessity of a new Declaration (which therefore must be more pathetick and pressing then any of the former) nor after so many troubles and sufferings of the Kingdom of Scotland, after the desolation of the Kingdom of Ireland, and after so much blood, and so many unnaturall Tragedies in the Kingdom of England, had we bin reduced to this present condition, and joynt posture of Arms, the Lord, whose counsels are a great depth, and who is righteous in all his wayes, and holy in all his works, hath just cause of controversie against us, and this whole Island.

But who would have believed, that our Religion, Liberties, and Laws, which for so long a time have endured opposition and assaults of forreign power, envying our happiness, would have bin opposed, oppressed, and trod under foot, by the craft and cruelty of our own Natives and Country-men. In this our extremity, first of all we declare, that we place not our confidence in our own counsels and strength, but our confidence is in God Almighty, the Lord of Hosts, who will not leave nor forsake his people: It is his own truth and cause which we maintain, with all the reformed Churches, and which hath bin witnessed and sealed by the Testimony, Sufferings, and blood of so many Confessors and Martyrs, against the Heresie, Superstition, and tyranny of Antichrist, the glory of his own Name, the exaltation of the Kingdom of his Son, & the preservation of his Church and of this whole Island from utter ruine & devastation is our aim, and the end which

we have before our eyes, His Covenant have we in both Nations solemnly subscribed, which he would not have put in our hearts to do, if he had bin minded to destroy us. The many Prayers and Supplications which these many yeers past, but especially of late have bin offered up with Fasting and Humiliation, and with strong crying and tears, unto him that is able to deliver and save us, are a Seed which promise unto us a plentiful Harvest of comfort and happinesse, and the Apostasie, Atheisme, Idolatry, Blasphemies, Prophanenesse, Cruelty, Excesse, and open mocking of all godlinesse & honesty, have filled the cup of our adversaries to the brim, and threaten their speedy and fearful destruction, unlesse it be prevented by such extraordinary repentance, as seemeth not yet to have entred into their hearts. Upon these and the like grounds and considerations, being confident that this war wherein both Nations now firmly united, are so deeply ingaged, is of God; we resolve with courage and constancy unto the end to do our part, and the Lord who hath stirred up our spirits, displayed his Banner before us, & given the Alarm, do that which seemeth him good. Secondly, although every man is to hope for the principall reward of his service from God, who rewards every one according to his works; yet we find our selves bound in conscience & equity to declare, that besides those who have the publik Faith ingaged to them for their security, such as since the beginning have done valiantly, and dealt faithfully in this cause, and such as have chosen rather to suffer the spoyleing of their goods, then to assist the enemy, or to take arms against their Religion & Country, and shall continue constant in the same course of doing or suffering unto the end, shall be according to their merits taken into publique notice and consideration, their losses (so far as may be) repaired, and themselves honoured and rewarded by such means and ways, as we trust God in his providence shall afford, and the Parliaments or Estates of the two Kingdomes respectively shall in their wisdom, justice, and thankfulness, judge most convenient: so that no man who hath bin eminent in action, or hath suffered any notable losse for the publique, shall be neglected or sleighted, but one way or other shall be thankfully remembered, to his owne honour and the good of his posterity. Thirdly, although neutrality and indifferency in the time of the danger of Religion be a thing detestable to God, who willet all christians earnestly to contend for the truth: and such as have bin Neutralists or indifferent in the times of civill division and danger of the Common-wealth, have bin in all Nations severely punished as pernicious and publique enemies. Yet that the consciences of all men may be the more convinced, and all pretexts removed: Wee give now publique warning to such persons to rest no longer upon their neutrality, or to please themselves with the naughty and sloathful pretext of indifferency, but that they addresse themselves speedily to take the Covenant, and joyn with all their power in defence of this cause, against the common enemy, and by their zeal and forwardnesse hereafter to make up what hath bin wanting through their lukewarmnesse; this they wil find to be their greatest wisdom and safety, otherwise we do declare them to be publique enemies to Religion and Country, & that they are to be censured and punished as professed adversaries & malignants. Fourthly, because a great many of the multitude of people, upon ignorant mistakings, false informations, and threats, or compulsions, against their wils and inclination, have bin induced or constrained to joyn in arms with the enemies against their Religion and native country; we do declare that all souldiers, who upon the humble acknowledgement

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and shall joyn heartily and really in defence of this cause, as becommeth; our  
fistly and lovers of their country, shall be freely accepted into the Covenant, and  
their former error passed by; otherwise let them expect the punishment of wilfull De-  
linquents and Malignants. Fifthly, because some of the Scots, upon their owne  
private respects, or upon specious pretences and fair perswasions, have joyned themselves  
in arms with the Popish, Prelaticall, and malignant party against the Parliament and  
Kingdom of *England*, and not considering the nature of the cause in which they have  
bin engaged, nor the deep interest of the Church and Kingdom of *Scotland*, upon which  
this war was to turn in the end, have bin fighting against their own Religion & native  
Kingdom: we do therefore again warn all such, of whatsoever quality, and in whatsoe-  
ver place, speedily to withdraw themselves from that faction, to confesse their mistakes,  
and to joyn in the Covenant and cause of God in both Kingdoms before the first day of  
*March* next; otherwise we declare, in the behalf of the Kingdom of *England*, that they are  
to expect no favour, but are to be used as desperate malignants. And we declare in be-  
half of the Kingdom of *Scotland*, if they either continue in arms after the foresaid 1. day  
of *March*, or withhold their help and assistance from their native country in the time  
of trouble and danger, they are to bee censured and punished as publike enemies to their  
Religion and Country, perfidious transgressors of their Nationall Covenant, and their  
estates disposed of for the use of the publike. Sixthly, because there are divers noble men  
knights, Gentlemen, Citizens, and others, who by forsaking or deserting the Parliament  
of *England*, and by joyning themselves to the enemies of Religion, his Majesties happi-  
nesse and peace of the Kingdoms, have made the division greater, and the Breaches  
deeper betwixt the King and his Parliament; and thereby, contrary to the duty of their  
offices and callings, have bin the cause of the shedding of much innocent blood, of great  
losses, and many miseries and dangers to the Publike of both Kingdoms, and of the suf-  
ferings of private men in their estates, and lives, and yet are not to be reckoned amongst  
the prime Authors of this unnaturall Warre, nor amongst the malicious and desperate  
enemies of their Religion and Countrey: who do declare, That all such forsaking their  
former opposition, returning to their duty, and endeavouring the good of religion, and  
the publike Peace, shall, as to their lives and liberties of their persons, be secured, and shal  
be received into favour, but to the end, that a just difference may be made betwixt such  
persons returning so late to their duty, and those that never departed from it, they must  
expect that toward the payment of the publike debts, relieving the common burdens of  
the Kingdoms, and repairing of particular losses: all which in a great part have bin con-  
tracted and sustained by their fault or procurement: Their estates in some proportion  
shall be lyable, and that as the wisdom and discretion of Parliament, or of such as  
shall be authorized by them, (who will be as carefull to prevent their ruine as punish  
their delinquencies) shall find and judge to be necessary for that end. Wherein also, the  
time of their returning and offering themselves, the reality of their affections and inten-  
tions, and readinesse to joyn in the common Cause and Covenant, will be taken into  
speciall consideration. And in case they persist in their opposition, and shall not returne  
before the 1. day of *March* next, they are not to expect favour, but shall be punished as  
publike enemies to their Religion and Country. Seventhly, because Papists, and Popish

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Recusants, according to the principles of their Profession, have ever bin pre-  
serving the change of Religion in this Island, and the ruine of all the Prof.  
And see the frustration of their Attempts, having waited upon such a time  
alienated the heart of the Kings Majesty from his Protestant and Loyall Subjects, and  
Armes against the King and Kingdoms; and by all their means and power  
maintained a bloody and continuall war, presuming in the end to have Superstition  
Idolatry set up in the place of the true Reformed Religion, and the King and his Kin-  
doms to be brought under the power and tyranny of the Pope. Wee do hereby declare  
that all such Papists and popish Recusants, who have been, now are, or shall be actual  
in Armes, under the false pretence of defending the Kings person and authority, are  
look for no favour, but to be punished as Traytors, and professed and intollerable en-  
emies of Religion and their Native Country. The same declaration we also make against  
all such Irish Rebels, whether Papists or others, who have come over from *Ireland*, and a-  
sisted in this war against the Parliament, and Kingdom of *Eng. and*. And lastly, becau-  
there are some few wicked and diuellish Spirits of both Kingdomes, who have kindled  
and fomented the fire of Division and war betwixt the King and his Parliament, or ha-  
misgoverned his Majesties Counsels and courses, to his own honour, and to the destruc-  
tion of his loving and dutifull subjects, or have infused malignancy in others; or ha-  
bin restless and active Instruments of the troubles and miseries of his Majesties Dom-  
nions. We do declare, concerning those who are or shall be found by the Supream Ju-  
dicatories of the Kingdoms respectively, or their Committees appointed for that effect  
to be such. That as the conscience of their own bad deservings hath made them to de-  
spaire of favour, and thereby incessantly to work more and more mischief against the  
Religion and native Country, so are they to look for such execution of Justice, as is due  
to traytors and enemies of Religion of the King his Kingdoms for terror and example  
to others; in all times to come. And it is further now declared, that the whole estate real  
and personal, moveable and inheritance of those that shall not come in at the times be-  
fore limited in the 6 Article, and of the persons before excepted from pardon, (as  
Papists in arms, Irish Rebels, and those who shall be found to come within the compass  
of the precedent Article) shall be forfeited and imployed for paying the publike debts  
relieving the common burdens of the Kingdom, and repairing of particular losses. And  
this declaration we make, not from any presumption, or vain-glorying in the strength  
of our Armes and forces, but from the sense of that duty which is required & expected  
from the high places and publike relations wherein we stand, and from the assurance  
we have of the assistance of God, by whose providence the trust and safety of these kin-  
doms is put into our hands at this time, having after long and grave consultation, re-  
solved and decreed never to lay down Armes till Truth and Peace, by the blessing of God  
be sealed in this Island upon a firme foundation, for the present and future Generation  
which shall be esteemed of Us an abundant reward of all that wee can doe or suffer  
in this Cause.

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Recusants, according to the principles of their Profession, have ever bin plotting the change of Religion in this Island, and the ruine of all the Protestants. And after the frustration of their Attempts, having waited upon such a time alienated the heart of the Kings Majesty from his Protestant and Loyall Subjects, take Armes against the Parliament and Kingdoms; and by all their means and power have maintained a bloody and unnatural war, presuming in the end to have Superstition and Idolatry set up in the place of the true Reformed Religion, and the King and his Kingdoms to be brought under the power and tyranny of the Pope. Wee do hereby declare that all such Papists and popish Recusants, who have been, now are, or shall be actually in Armes, under the false pretence of defending the Kings person and authority, are to look for no favour, but to be punished as Traytors, and professed and intollerable enemies of Religion and their Native Country. The same declaration we also make against all such Irish Rebels, whether Papists or others, who have come over from *Ireland*, and assisted in this war against the Parliament, and Kingdom of *Eng. and*. And lastly, because there are some few wicked and divellish Spirits of both Kingdomes, who have kindled and fomented the fire of Division and war betwixt the King and his Parliament, or have misgoverned his Majesties Counsels and courses, to his own honour, and to the destruction of his loving and dutifull subjects, or have infused malignancy in others, or have bin restlesse and active Instruments of the troubles and miseries of his Majesties Dominions. We do declare, concerning those who are or shall be found by the Supream Judicatories of the Kingdoms respectively, or their Committees appointed for that effect to be such, That as the conscience of their own bad deservings hath made them to despair of favour, and thereby uncessantly to work more and more mischief against the Religion and native Country, so are they to look for such execution of Justice, as is due to traytors and enemies of Religion of the King his Kingdoms for terror and example to others, in all times to come. And it is further now declared, that the whole estate real and personal, moveable and inheritance of those that shall not come in at the times before limited in the 6. Article, and of the persons before excepted from pardon, (as Papists in arms, Irish Rebels, and those who shall be found to come within the compass of the precedent Article) shall be forfeited and imployed for paying the publike debts, relieving the common burdens of the Kingdoms, and repairing of particular losses. At this declaration we make, not from any presumption, or vain-glorying in the strength of our Armes and forces, but from the sense of that duty which is required & expected from the high places and publike relations wherein we stand, and from the assurance we have of the assistance of God, by whose providence the trust and safety of these Kingdoms is put into our hands at this time, having after long and grave consultation, resolved and decreed never to lay down Arms till Truth and Peace, by the blessing of God be sealed in this Island upon a firme foundation, for the present and future Generation which shall be esteemed of Us an abundant reward of all that wee can doe or suffer in this Cause.

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